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## Planning and the ACLS

By JOSEPH R. STRAYER

*Professor of History, Princeton University*

WHEN I was a young and impecunious instructor, I thought of the ACLS as a sort of gigantic funnel which collected the rain of grants and gifts and distributed it to worthy scholars. That wasn't an entirely fair picture then, and it is certainly out-of-date now—it hasn't been raining in our part of the country for a long time. As I came to know the ACLS better, I changed the image. I began to think of it as a great lens, rather than a funnel, and as a collector of ideas, rather than money. The wealth of scholars has always been ideas—they can be found on the most poverty-stricken campus—but if they aren't collected and concentrated, many of them radiate away uselessly. It has been the most important job of the Council to collect, focus, concentrate, and make useful ideas. This is the part of the Council's work known in the offices as "P and D"—planning and development. Here is where we act as "a board of strategy for the humanities"—to quote a former Executive Director—or, to use less military language, as an incubator. Planning and development means that humanists can prepare for future needs, concentrate their ideas and skills, and do as a group what they couldn't do as individuals.

The history of the Council's work in planning and development falls into three phases. They form a rough chronological series; generally speaking, the easier activities were the first to be undertaken. The three phases also involve increasingly large areas of participation, even though the line between one phase and the next cannot always be sharply drawn.

The first level of activity was to attack technical problems of the profession. How could the scholar be aided to do his work; how could he be assisted in communicating the results of his work to others? From a very early date down to the present the Council has administered programs of fellowships and, until a few years ago, grants in aid of research and grants for publication. It has never lost sight of these problems. Only two years ago the Board of Directors made a study of the "life-cycle of the scholar" to determine the periods when leisure for research was most needed, and the Council is at present granting fellowships to both graduate students and faculty members. Even though funds to aid publication by direct subvention

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[Based on remarks made by Professor Strayer, member of the ACLS Board of Directors, 1948-1951, at the annual meeting of the Council, January 1952.]

have been impossible to secure, in recent years the Council has given what help it could through its advisory service on problems of publication. As the Librarian of Congress remarked, when we had no gold we gave Silver—and Henry Silver's advice on publication has been prized by our members.

After the techniques of aiding the individual scholar in his research had been perfected, the Council began to take an interest in the opening up and developing of new fields of humanistic study. This level of activity required more planning, more leadership, more group activity. More or less accidentally, the Council discovered the device of the planning committee, which concentrated interest in a new subject and speeded its growth. Musicology, Chinese and Near Eastern studies, programs in Russian and other neglected languages have all benefited from this interest. This kind of activity is continuing; the Board of Directors is at the present moment becoming concerned about the lack of knowledge of Canadian and African cultures and affairs in this country.

Finally, at the end of World War II, the Council reached the most general and most difficult level of planning. This is the level at which the Council considers the relevance of the humanities to present interests and problems: the place of the humanities in our society. It is true that some earlier activities brought up this problem indirectly—there was an obvious relevance in Russian studies from the beginning—but it is only recently that the Council has considered the problem on a wide front. Examples of this interest are the conference on humanistic aspects of law, the Corning Conference on Living in Industrial Civilization, and the continuing work on the place of the humanities in government manpower policy.

We have developed effective techniques at the first two levels of planning. Long experience has taught us how to run fellowship and grant-in-aid programs smoothly and efficiently. And if anyone gave us a million dollars for scholarly publication, we could administer that program without any trouble. We have learned how to aid the development of new fields; in fact, we have become almost too efficient in this respect. The end product is usually a new department in our colleges and universities, and the growth of new departments creates problems which we have hardly considered. For example, it is difficult enough for an undergraduate to learn much about Western civilization during his college career; how can he, in addition, acquire even elementary knowledge of Russian, Near Eastern, and Far Eastern societies? How can a university remain a community of scholars when it has forty, or fifty, or eighty separate departments? We should spend some time considering these difficulties, lest our interest in new fields lead to a dilution of undergraduate education and excessive specialization at higher levels.

It is still true, however, that we find it most difficult to operate at the

third level, the level at which we try to show the relevance of the humanities to our present interests and problems. We must devote most of our planning activity to overcoming these difficulties, because failure at this level will mean a gradual drying up of all our other work. Only if we can convince our own society that our work is important will we receive the grants which make possible fellowship programs or programs for the study of neglected languages and cultures. And we cannot convince our society unless we ourselves are convinced that the effort is worth making. Our difficulties are not entirely technical; they stem in part from the fact that not all our members have this conviction. They resent the idea that we must justify our activities—though the greatest humanists from Plato to the present have never hesitated to argue for the value of their studies. They feel that scholarship is being betrayed when the Board of Directors says that “research is not enough” or when a fellowship blank asks the applicant to show the relation of his work “to the persistent problems of mankind.” Yet the surest way to betray scholarship is to let it degenerate into pedantry and antiquarianism.

The fact is, that in a society which is based on both continuity and change, the humanities have come to represent only the element of continuity. This did no harm in a stable period, like the nineteenth century, in which the feeling of continuity was strong. The humanities could then be hailed, in Woodrow Wilson’s phrase, as giving knowledge which was “settled, definitive, fundamental . . . the stock upon which all the thoughtful world has traded.”<sup>1</sup> But we live in a period of instability, of rapid change, and so the studies which describe, or even initiate change are prized, while the humanities seem old-fashioned and stodgy. The judgment may be harsh, but it is not entirely unfair. The great periods of humanistic studies have always been periods in which the humanities precipitated change, not those in which they posed as guardians of venerable and somewhat archaic traditions.

Our weakness is demonstrated by the emphasis which we put on “values.” We admit that the humanities may not teach anything very useful, but we insist that they are the only source of “values.” This is both arrogant and untrue. It is arrogant because value judgments are certainly required—and prized—in other studies. There are surely moral values in the search for scientific truth and aesthetic values in the mathematician’s desire for an “elegant solution.” It is untrue because there are no “values” inherent in the humanities; not even the search for “values” is constant. We can find artists who renounced beauty and writers who denounced style; we can find mere animal enjoyment and pure ascetic withdrawal. We do not even derive the same “values” from the same studies. Did Aretino and Woodrow Wilson

<sup>1</sup> *Public Papers of Woodrow Wilson* (New York, 1925), I, 452.

get the same "values" from the study of the Latin classics? The humanities offer excellent opportunities for making value judgments, but we bring our standards with us when we study the humanities; we do not derive our standards from them.

When the humanities had a place of unquestioned leadership in Western education, there was little talk of "values." Men then thought of the humanities as the best training for life because they widened the range of their experience and deepened their understanding of human behavior. Why has this conviction vanished? Partly because we confine ourselves to technicalities; we study the text, the coin, the painting and not the men who made it. Partly because the humanities, with their emphasis on old traditions, are still a little aristocratic; they have little to tell us of ordinary men. It was evident at the Corning Conference that scholars in the newer disciplines, such as sociology, had much more to offer industrialists and labor leaders than professors of history and literature. Such an experience makes one wonder how human the humanists really are.

And yet we can say honestly that at their best the humanities encourage us to think about standards and aims, that they give valuable experience, that they deal with the problems of the individual instead of with statistical abstractions. Even their strong emphasis on the past can be helpful if it is properly used. One of the greatest problems of any society is how to reconcile new activities with old beliefs and interests. Here is a place where the humanities should lead. One of the surest ways of calming a jittery world is to convince it that it has roots in the past, that it will not be swept away by the first storm. Here is another important task for the humanities. There is much to do, if we can only persuade people to let us do it. Therefore, our immediate and toughest job is to convince the world that the humanities are relevant and useful. That is why I am encouraged by recent activities of the Council in its work of planning and development. We must try to communicate our ideas—to lawyers, to government officials, to labor and industry. We won't succeed at once, or easily, or completely, but we must keep trying. We must keep trying, not only for our own welfare, but for that of our society.

### A STEP FORWARD

The May 1952 issue of the *Newsletter* contained an account of a general *Program for the Improvement of American Understanding of Asian Civilizations* which was a statement of what the ACLS would like to accomplish in this field.

The Council recently announced a grant of \$250,000.00 from the Ford Foundation, which, over a three-year period, will be devoted to the implementation of one of the eight points included in the proposed program: the

preparation of dictionaries, textbooks, graded reading materials, and other tools for the study of twenty or more of the neglected Oriental languages and literatures.

An important part of this new program will be the completion of such study materials as were left unfinished when the war ended and financial support from the Army for the Intensive Language Program ceased.

A tentative list of cultures whose languages and literatures are to be studied includes: Korean, Mongol, Turkish, Siamese, Persian, Vietnamese, Indonesian, Burmese, and Indian. Among the universities whose facilities will probably be used and extended are: Yale, Cornell, Chicago, Pennsylvania, Indiana, California, Michigan, and Johns Hopkins.

### ACLS SCHOLARS AWARDS

The ACLS recently has announced twenty-three awards under its ACLS Scholars program for study and research during 1952-1953. These awards were made possible by a grant from The Rockefeller Foundation and were given to college and university teachers in the humanities displaced from faculty positions as a result of reduced enrollments.

The recipients, together with their fields of interest and special emphases during the period of their awards, are listed below:

<i>Name</i>	<i>Field of Interest</i>	<i>Special Project of Study</i>
G. G. Arnakis	Classics and history	Establishment of the Turks in Asia Minor
Robert W. Brockway	American church history	Changing role of the Protestant minister in America
B. Bernard Cohen	American literature	Hawthorne's philosophy
Philip Calvin Durham	American literature	Native background of a modern American literary technique
*Melbourne G. Evans	Philosophy	History of physical thought
Sing-nan Fen	Philosophy	Chu Hsi
Edwin Scott Gaustad	American religious history	Compilation of an historical atlas of American religion
John Frederic Glaser	English history	English nonconformity and liberalism
Thomas Green Manning	American history	Study of the Geological Survey

<i>Name</i>	<i>Field of Interest</i>	<i>Special Project of Study</i>
*Franz H. Mautner	German literature	Georg Christoph Lichtenberg
*Walter M. Merrill	English and American literature	William Lloyd Garrison
Robert P. Miller	Oriental languages	Comparative study of Chinese and Japanese drama
*Maurice Alexander Natanson	Philosophy	Nature of the self and other selves
Alfred Robert Neumann	German literature	History of the idea of a union of the arts in German literature and music
Heinz Politzer	German	Franz Kafka's writings
Kenneth Wiggins Porter	History (American Negro)	The Negro on the American frontier
Mortimer Robinson Proctor, Jr.	Modern English literature	English university fiction
*Jerome Richfield	Philosophy	Problems of theoretical psychiatry
*John Leslie Snell, Jr.	Modern European history	German Social Democratic Party since 1914
Arnold John Stafford	American literature	American literary criticism, 1835-1860
Paul G. Trueblood	English literature	Byron's social criticism
Winston Weisman	Art and architecture	History of the skyscraper

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\*Renewals

### OUT OF CONTEXT

The following excerpts from reports prepared by three recent ACLS Fellows are illustrative of the kinds of experience which are made possible through the fellowship programs.

From Stanley J. Idzerda, Advanced Graduate Fellow (1950-1951), Assistant Professor at Western Michigan University (1951-1952), recently appointed Assistant Professor at Michigan State College:

[Mr. Idzerda received his A.B. from Baldwin-Wallace College (1947) and his A.M. (1951) and Ph.D. (1951) from Western Reserve University in the field of



history, with special emphasis on art history and aesthetics. His dissertation was a consideration of art and artists in France during the French Revolution.]

Briefly, the fellowship was valuable from four points of view. First, I was released from the combined task of teaching and working on the doctorate at the same time. This gave me time to think. Second, the fellowship enabled me to concentrate for an extended period of time in a new field of study. This widened my intellectual horizons tremendously. Third, the concentration in this new field, plus the opportunity to travel, gave me the chance of a lifetime to meet and talk with the leading men in the field of history and the arts. Fourth, the combination of factors just mentioned not only extended my knowledge, it contributed to the *way* I think. Perhaps if I enlarge a bit on these four points, my meaning will become clearer.

I suppose you fully realize what a gift of time the ACLS gave me. For two years I had been beating my brains out, preparing courses and doing research on the dissertation. Even though I worked a ten hour day and a seven day week, I never seemed to have time to sit down and put two and two together. For all I know, I was building the personal equivalent of the Tower of Babel. The award of the fellowship not only took off the strain, but I somehow translated the confidence of the ACLS in Idzerda into more intellectual self-confidence. Although I have seldom been overawed by the instructor in the classroom, I do think I had retained a certain naiveté concerning the printed word. With the precious gift of time, I began to read more slowly, more selectively, and more critically. Instead of gulping down a hundred pages or so between academic chores, I stopped and took thought.

This new habit of stopping "busywork" for the sake of thinking was aided and abetted by the courses in aesthetics I took at Western Reserve. Here was something completely new to me and completely fascinating. After several months I began to feel that, as a student of history, I had been juggling worn-out clichés for several years past. Almost daily the professors drew back curtains that had been hiding parts of the firmament I had never dreamt of, and I was either dazzled, bewildered, or in violent disagreement. However mentally muscle-bound I was before, I now had to wrestle with new concepts, and new explanations of reality.

This contact with alert minds was miraculously continued when I traveled in the East. I had letters of introduction to some of the stellar names in the academic world, and I half expected these people to appear as awesome as Michelangelo's Jehovah. This was not the case, however. With the exception of a special high-voltage gleam behind their spectacles, most of them would be lost in a crowd. All were very kind, and all seemed to have plenty of time to discuss the problem I brought with me—"Art and the State during the French Revolution". I suspect that I discovered something all these people had in common, and it taught me an unspoken lesson. After meeting

three or four of them, it occurred to me that they resembled a classroom of fourth grade students I taught some years ago. That is, they looked upon the world with wonder and delight, as though it had been created only yesterday. When you add to this sense of the freshness of sensations and ideas, a seemingly infinite capacity for curiosity, it seems to me that one does not have to ask "why" they are noted scholars.

The fourth benefit I mentioned, a new "way" of thinking, I consider most valuable of all. As a student of history, I had kept my nose to the document grindstone pretty carefully. Documents were, I presumed, the stuff of history, and they were to be interpreted literally, with due consideration for the human penchant to hyperbole and circumlocution. Perhaps two years ago, I began to suspect that this approach could be a sterile one (hence my application for an ACLS fellowship). Yet, when I began my study in the fine arts, I tended to keep history and art in their own watertight compartments. One can illustrate the other, I reasoned, but never the twain should meet. In addition, the disciplines were quite different. In the arts, the symbolic meanings, seemed most important; in history, the literal meanings took first rank.

But continued study, time to think, and contact with the scholars mentioned above, produced a change. After all, both aesthetics and history dealt with human beings and human values. Instead of dealing with "facts as history" and "facts as art," I learned to relax. I let the "facts" clamber out of their separate mental compartments, and allowed them to wander at will. And lo! as they gamboled over the field of my brain, I noticed new relationships and new juxtapositions. Sometimes indeed, these disparate "facts" became so intimate, they spawned new and strange hybrids. Some of these hybrids were horrible freaks, but others were (to me at least) useful and original little critters that held great promise.

To change the figure, I learned that you can often take seemingly incompatible threads to your loom and weave a newer and richer pattern of thought. To do this, however, you have to learn and appreciate other disciplines and other techniques. Occasionally, you have to give your imagination free rein. I think that one of my faults a year ago was a tendency to squelch unusual and seemingly inconsequential notions. For instance, I'd read something, and a spark would leap to something else I'd heard or read in a different context. I would say, "I wonder if . . .," then, abruptly, "No, that doesn't make sense." With the fellowship behind me, I say, "I wonder if . . ." more often, but I go on from there, and encourage this vagrant curiosity. You might call it "guided reverie"—perhaps it has some relationship to Whitman's "Loaf, and invite your soul."

From Robert W. Frank, Jr., Faculty Study Fellow (1951-1952), Assistant Professor at the Illinois Institute of Technology:

[Mr. Frank received his B.A. from Wabash College (1934), his M.A. from Columbia (1939), and his Ph.D. from Yale (1948) in the field of English literature. He has taught as Instructor at Lafayette College (1937-1939), University of Rochester (1940-1942), Princeton University (1942-1944), and Northwestern University (1944-1948).]

My project was "to study cultural anthropology in connection with medieval literature and society." Anthropology, I knew, had formulated a number of concepts about culture, culture change, and the interaction of personality and culture, and it had developed techniques for describing and analyzing particular cultures. Moreover, anthropology included literature in its study of culture. I was convinced that to understand a work of literature one had also to understand the culture in which it was produced and which to a considerable degree produced it. I believed the concepts and techniques of cultural anthropology might be of use to me in my work in medieval literature. They might help me to describe and analyze a culture so alien to my own as that of late fourteenth century England and to isolate the basic configurations of that culture and its typical personality patterns. A better understanding of this culture might then lead to a better understanding of particular works of literature written in that period. Anthropology had given new life and new understanding (or at least new hypotheses) to classical scholarship. It might do the same for medieval studies.

I began by reading several standard textbooks in anthropology—Ralph Linton's *The Study of Man*, Melville Herskovits' *Man and His Works*, A. L. Kroeber's *Anthropology*. These and a course at Northwestern University in theories of culture, given by Professor Herskovits, gave me general background and orientation. Thereafter, with guidance from Professor Herskovits, I read extensively in the fields of culture theory, personality and culture, acculturation, applied anthropology, folklore, and primitive art. Since I could not read everything, I concentrated on the work of contemporary anthropologists; most of the work done in the nineteenth century has since been rejected, and I read only enough of it to see the historical development of anthropology and to understand references to the earlier work.

I had my disappointments. There was not as much theory as I had expected. The too facile theorizing of the earlier anthropologists, the abuses of the comparative method, and the wild claims of the early diffusionists obviously have made anthropology very cautious about theory. And purely descriptive studies were of little use to me. Fortunately, in the last fifteen years or so, anthropologists, especially in America, have seen once more the need for theory, and some of the recent writing I found very suggestive with very important implications for literary analysis and literary history. Primitive art was another disappointment. Almost all that has been written

about it is descriptive. I found very few generalizations that I could use to understand medieval art or the creative process—though I am grateful to have been warned away from several mistaken generalizations made in the past. Purely folkloristic studies were also relatively barren, but in other kinds of anthropological literature I did find useful analyses of folk tales and discussions of myth and folklore. I was bothered by the dilemma in which anthropology apparently finds itself today—if it is a science, it must aim at the formulation of laws or at least of hypotheses; but its rejection of the comparative method seems to deny it the data it required to formulate these laws or hypotheses. Finally, I had moments of wondering whether anthropology was a science, when I found generalizations based on insufficient evidence or sheer wild guesses. It is no doubt unfair to accuse anthropology both of having too little theory and of theorizing too wildly; but I was a man in a hurry. On the whole, I emerged with my respect for anthropology chastened but intact, and with some valuable knowledge.

I know enough about anthropology now to feel at home in the subject. I know the technical jargon (some of it rather horrendous) and the bibliography. I can assess the relative value of a particular piece of work and see its relations to existing theory. I am equipped to handle problems that involve material or theories in cultural anthropology. That is what I hoped to accomplish during the year. Carrying over what I have learned to my study of medieval literature and society I consider a long term project. I expect the influence of this new knowledge to be pervasive rather than immediate. I feel no obligation to end the year with a snap judgment about medieval culture based on something I read in Boas or Sapir. I am satisfied that I can go back to the fourteenth century with a new perspective and with some new theoretical weapons.

I can, however, already see several ways in which anthropology can be useful to medieval studies. I have been impressed by the way in which anthropology tries to look at a culture as a whole, and more particularly as an integrated whole, any part of which can be properly understood only by examining its function in the culture and its relationships with other aspects of the culture. This view is associated with the functionalist school and leads to special results in their work, but it seems also to be accepted in practice by most American anthropologists. The student of literature, I believe, ought to know this "wholistic" approach and try adopting it on occasion. It is true that the attempt to describe all of a culture after a nine-month field trip can result in a thin and superficial report; and it is also true that the "wholistic" approach in a literary study might at times involve one in unsolvable problems. But this approach helps the anthropologist avoid certain kinds of errors and distortions, and it might help the literary scholar. The "partistic" approach of most students of literature is vitiating: a good many silly papers might never have been written if the authors had

felt responsible for looking at relevant aspects of the whole culture as well as at the sliver they had chosen to study.

A specific body of anthropological data reinforces the value to literary study of the "wholistic" approach. The relatively new research in psychoethnography is showing more and more convincingly how the individual's world-view is directly determined by his cultural environment. This makes the understanding of the whole culture all the more imperative in the study of an artist, molded by a particular culture, and in the study of a work of art, envisioned and understood in terms of the particular world-view of that culture. This approach to literature, it seems to me, has more possibilities than the psychoanalytic. A psychoanalytic study of a writer or his work will of necessity lack almost all the data necessary for such an analysis. The psychoethnographic approach has at least much more of the requisite data—details of the culture of the period, its literature, art, music, religion, biographies, etc. The historical scholar cannot, of course, like the anthropologist, give Rorschachs, take down autobiographies, and collect dreams for analysis. His conclusions will have to be much more tentative than the anthropologist's, and perhaps most of the time he had better say nothing at all. But he ought at least to be aware of the importance of the culture in shaping the individual, and his awareness should keep him from some errors of judgment. (Some knowledge of the determining role of culture might also make for a better understanding of students, and for a more intelligent approach to the educational process. The teacher of the humanities in a culture only quasi-humanistic if not anti-humanistic might consider this lesson of anthropology with special profit.)

Another suggestion. Acculturation, the process of culture change and culture borrowing and rejecting when two or more cultures impinge on one another, is an important new field of study in anthropology. This process of acculturation was going on all through the medieval period: Christian and Mohammedan culture were in contact, Norman-French and Anglo-Saxons elbowed each other in Britain, inventions were imported from one area to another, literary forms were borrowed, etc. I believe that interesting results would come from acculturation studies in the middle ages which would use what anthropologists have discovered about the process and how to study it.

Anthropologists have analyzed the role of myth and folklore in culture, and their methods and generalizations ought to be considered in studying medieval folklore. The functionalists and the students of the psychodynamics of culture have made illuminating interpretations of folktales by relating specific folktales to the basic patterns of the culture and the kind of personality which the culture tends to produce. By comparison, most medieval folklore studies look antiquarian and mechanical.

I have spoken only about the professional value of my year in anthro-

pology. I suspect there are other values just as great. I know a good deal more about the human animal and "human nature" than I did. I have been delighted to add to my general education, a process I believe even a person in his late thirties ought to continue. Then there has been the sense of freedom: for the first time in my life I have had a whole year with no papers to grade or exams to mark. It has been a kind of scholar's Land of Cockaigne.

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The ACLS might be interested in a reaction I encountered frequently this year while I was a medievalist among the anthropologists. It came from people in the humanities. I suppose it did seem far-fetched for someone in Middle English to be reading Lowie and Malinowski. I have lost count of the number of times I have explained what I was doing and why I was doing it. But even after my explanation had convinced people I was not indulging in mere whim, people often expressed the opinion that I was wasting my time or that the ACLS was wasting its money. They didn't object to anthropology as such. They objected to a project *not* devoted to writing a book or article, because only books and articles lead to academic advancement—not because they might be important in themselves. A contribution to knowledge is not really a contribution to knowledge, it seems: it is a contribution to promotion. Everything would have been all right if I had been writing a book on *Feudalism: an Anthropological Approach*, or an article on "*A Tlingit Folktale Analogue of Chaucer's 'Miller's Tale.'*"

What amused me and finally upset me slightly was the implicit conviction that there was no place for general education in the active teacher's scheme of things, and that a year spent in work that might never show up directly in a learned article was a year misspent. It is no news that specialization and research for publication are the iron law in higher education today, but until this year I had no idea just how iron this law was. As an amateur anthropologist, I suspect the activities of research and publication have now achieved the status of ritualistic acts.

Although it turns out that I spent the year living dangerously, I still want to thank the ACLS for this year and all that it has brought me.

From Richard M. Dorson, Faculty Study Fellow, Associate Professor at Michigan State College:

[Mr. Dorson received his A.B. (1937), his M.A. (1940), and his Ph.D. (1943) from Harvard University in the history of American civilization. He taught at Harvard as an Instructor (1943-1944) and has been at Michigan State College as Instructor (1944-1946), Assistant Professor (1946-1948), and Associate Professor (1948-).]

Going back to school again gives the hardened professor some new perspectives. He perceives a good many of his own faults, and those of



the system under which he teaches, painfully displayed. Overworked lecturers come to class poorly prepared. Curiously, the most rewarding lectures proved to be those on the freshman and the graduate levels. In these instances, the planning of the course required outlines of the presentation to be previously prepared and distributed. This compulsory organization of the speaker's ideas, and the greater time allowed him in courses given cooperatively, accounts for the superiority. Again, where the middle group courses run casually over a broad field, the meaty lectures of which I speak concentrated on specific concepts, so that each hour provided a complete unit, with a survey of the existing theories and a conclusion as to their validity. As a case in point, the seminar on Africa directed by Professor Herskovits, which I began visiting through my interest in him rather than in the area, proved exceptionally stimulating, and a break with conventional academic offerings. Visiting specialists (usually not academic people) from a variety of backgrounds spoke with a live knowledge on their particular subjects.

To a person like myself trained in the humanities, the theories and methods of the social sciences exercise new muscles of the mind. The humanist finds himself magnetized by the bold efforts of the social scientist to study cultural man with scientific precision and detachment. Doubtless because of his own predilections, he prefers the human material the anthropologist, the sociologist, the psychologist handle: the folklore, art, religion, and value systems of nonliterate peoples, or the individual in relation to the complex institutions of modern life. He distrusts chiefly their attempts to "predict" human behavior and cultural direction on the basis of general "laws." Time and again the speaker concludes with a statement that lack of available evidence, or flaws in the testing method, prevent any positive validity being assigned a given theory: whether an explanation for culture change, or population growth, or personality structure, or national character. The social scientists seem to feel that skillful ethnographic description falls below broad theorizing in scholarly prestige. A humanist observer regrets their preference for the objectives of the natural sciences rather than the insights of the humanities, and their disparagement of history as mere description and narration. At the same time he admires their handling of areas of human life which the older disciplines eschew, in surveying the cultures of nonliterate peoples, and examining the battery of influences that affect modern man.

The anthropological concept of culture deeply stirs the humanist. As a friend of mine jocularly remarked, "Anthropology is too good for the anthropologists," and taken goodnaturedly the comment makes a point. In the vast array of materials with which the cultural anthropologist deals one sees fresh stores of data for students of political and social organization, of economics, of the arts, of religions, of literatures, data that can expand

horizons now limited to the literate civilizations. This past week I heard a social psychologist newly returned from Africa excitedly (his own words) telling his colleagues about the rewards in cross-cultural investigations of psychological problems among undeveloped peoples.

For my own concerns, I wonder whether the approach to American Studies should not attempt in anthropological categories the appraisal of United States civilization it now seeks through modest interdisciplinary contacts. One can assess American culture at different strategic periods, and in distinct regional subcultures, to compare American life at the height of the Puritan theocracy, in the Confederation era, during Jacksonian democracy, in the antebellum South of the 1850's, and so on. Since social and intellectual history does not lend itself to temporal sequence as easily as does political history, the culture-complex perspective might prove fruitful in getting the feel of an historical period. In tracing historically the changes from one cultural configuration to another, one could employ the concepts of cultural dynamics, to perceive cultural drift, shifts in cultural focus (e.g. from religion to technology), or cultural accident. To see American civilization in a world-view, one could then make cross-cultural comparisons with other cultures that have been studied anthropologically. Or for specific analyses, such as the role of the immigrant in the United States, the historian should certainly employ the anthropologist's concept of acculturation, and the still newer concept of enculturation, which explains the divergence of American-born children from their European-born parents.

### SUMMER STUDY AIDS IN LINGUISTICS

The spring issue of the *ACLS Newsletter* carried an announcement of the small study-aid grants for work in linguistics during the summers of 1952 and 1953. The following awards have been made for study at the Universities of Indiana and Michigan during the summer of 1952. The opening of competition for 1953 summer awards will be announced at a later date.

#### *For Study at the Linguistic Institute of the University of Indiana:*

<i>Name of Recipient</i>	<i>Institutional Connection</i>	<i>Field</i>
Norman Abrams	Summer Institute of Linguistics, University of Oklahoma	Linguistics
Leonard H. Arensburg	Brown University	Germanic and Romance linguistics
Victor F. Ayoub	Harvard University	Social anthropology
Westbrook Barritt	University of Virginia	English philology and linguistics
Richard Beym	University of Illinois	Spanish



<i>Name of Recipient</i>	<i>Institutional Connection</i>	<i>Field</i>
Jean Donald Bowen	University of New Mexico	Spanish
John Anthony Broestl	Indianapolis Public Library	English literature
James Marvin Brown	Cornell University	Thai
Saralyn Ruth Daly	Midwestern University	Linguistics and mediaeval studies
Benjamin F. Elson, Jr.	Summer Institute of Linguistics, Mexican Branch, University of Oklahoma	Mexican Indian linguistics
John B. Foster	University of Illinois	English and American literature
Howard French	University of Idaho	German
Carl W.-Geffert	University of Virginia	Germanic language
Peter R. Goethals	Yale University	Anthropology
John Joseph Gumperz	University of Michigan	Germanic linguistics
John Hangin	Johns Hopkins University	Mongolian
Richard Slade Harrell	Harvard University	Linguistics
Alfred S. Hayes	Louisiana State University	Germanic linguistics
Anatol Wolf Holt	Massachusetts Institute of Technology	Mathematics and linguistics
Arnold E. Horowitz	Harvard University	Social psychology
Gerald B. Kelley	University of Wisconsin	English and comparative philology and linguistics
Eloise Kerlin	University of Michigan	Anthropology and ethnolinguistics
Cynthia Larry	University of Florida	English
Robert B. Lees	University of Chicago	Turkish and linguistics
Walter Lehn	Cornell University	Linguistics and cultural anthropology
Albert Eugene Lindsay	University of North Carolina	Linguistics
Sol Saporta	University of Illinois	Spanish linguistics
Richard R. Strawn	Wabash College	French and Spanish
John Charles Street	Yale University	Linguistics
Claire Groben Walker	Friends School, Baltimore, Md.	English and social studies
Isabella Yi-yün Yen	University of Michigan	Chinese linguistics
Lucien Zamorski	Ohio State University	English

*For Study at the Summer Session in Linguistics at the University of Michigan:*

<i>Name of Recipient</i>	<i>Institutional Connection</i>	<i>Field</i>
Walter Spencer Avis	University of Michigan	English linguistics
Donald Ira Dickinson	University of New Mexico	English linguistics
Louis S. Flores	University of Texas	Spanish linguistics
Alexander Hull, Jr.	University of Washington	Romance philology
Marjorie M. Kimmerle	University of Colorado	English linguistics
Donald Jacob Lloyd	Wayne University	English literature
Babette Luz	University of Arizona	German
Patricia O'Connor	University of Texas	Spanish literature
Elmer Wesley O'Neill, Jr.	William Penn Charter School, Philadelphia	French
George Blocker Pace	University of Missouri	English language and literature
Paul M. Roberts	San Jose State College	English and Germanic philology
William Schwab	Purdue University	English language and literature
William Robert Van Riper	University of Michigan	German

### CONFERENCE ON CHANGES IN SYSTEMS OF BELIEF

In organizing a conference on "Changes in Systems of Belief in the United States Since World War I" the Committee on American Civilization was attempting to get from experts some exploratory assessments of the nature and state of certain of our attitudes and assumptions, with the following premises as background: As a nation we have experienced during the past thirty years fundamental changes in many concepts, expressed or implied, which influence and often guide thought, feeling, and practice. We have participated in one way and another in the aftermath of one world war, a depression, a partial economic recovery, another world war, and the subsequent period of national and international tension, accompanied just now by another armed conflict. The systems of belief, or values, involved touch most aspects of living. They are aesthetic, moral, religious, political, social, legal, economic. They may be found also in academic attitudes and practices in research. Although few of our systems of belief are universally shared, the repeated and sometimes abrupt changes in the overall conditions

affecting the lives of all have contributed to conflicts and uncertainties within individuals as well as within the social order. Many of the beliefs of the individual and the group go undefined or even unrecognized. At some levels they are articulated as doctrine, but written formulations, however accurate to begin with, may shortly become out of date.

The conference was held in the Whittall Pavilion of the Library of Congress on April 25-26, 1952. Ten papers were prepared and distributed in advance of the meetings, and a commentator was named to introduce the discussion of each. The meeting, which was chaired by Tremaine McDowell, University of Minnesota, and Chairman of the Committee, was opened with remarks by Luther H. Evans, Librarian of Congress, and Charles E. Odegaard, Executive Director of the ACLS. The group then took up the papers:

1. Changes in Attitudes toward Religion and the Church—Herbert W. Schneider, Philosophy, Columbia University. Commentator: Arthur E. Bestor, Jr., American History, University of Illinois.
2. Changes in Sex Mores and in Attitudes toward the Family—Ernest W. Burgess, Sociology, University of Chicago, and Emily Mudd, Marriage Council, Philadelphia. (Because the commentator assigned was unable to be present, this paper was thrown directly into general discussion.)
- 3, 4, and 5. Changes in Attitudes toward Class Structure; 3 parts:
  - a. As Ascertained by Research in the Social Sciences—Paul K. Hatt, Sociology, Northwestern University (Mr. Hatt was unable to be present). Commentator: A. Irving Hallowell, Anthropology, University of Pennsylvania.
  - b. As Revealed in Literature—Willard Thorp, English and American Literature, Princeton University. Commentator: Eric Larrabee, *Harper's Magazine*.
  - c. As Revealed in Music, (folk, popular and fine art)—Charles L. Seeger, Musicology, Pan American Union. Commentator: Edward N. Waters, Music Division, Library of Congress.
6. Changes in Attitudes toward the Past (i.e., the American past)—Oscar Handlin, American History, Harvard University. Commentator: Anthony N. B. Garvan, American Studies, University of Pennsylvania.
7. Changes in the Relation of the People to the Government and in their Attitudes toward the Government—Paul H. Appleby, Political Science, Syracuse University. Commentator: Henry Nash Smith, English and American Literature, University of Minnesota.
8. Changes in Attitudes toward America's Place in the World—Richard W. Leopold, American History, Northwestern University. Commentator: Edmund S. Morgan, History, Brown University.
9. Changes in the General Influence of Science and Technology on Attitudes, Thought and Action—Donald Fleming, History of Science, Brown University. Commentator: Howard A. Meyerhoff, Administrative Secretary, American Association for the Advancement of Science.

10. Changes in Aesthetic Assumptions, Especially as Revealed in Painting, Sculpture, Architecture, Design—Ransom R. Patrick, Art, Western Reserve University. Commentator: René d'Harnoncourt, Director, The Museum of Modern Art, New York.

Others who attended all or part of the sessions were: Carl Bode, English, University of Maryland; D. H. Daugherty, ACLS; Duncan Emrich, Folklore Section, Library of Congress; John R. Fleming, *U. S. News and World Report*; Elbridge Sibley, Social Science Research Council; Harold Spivacke, Music Division, Library of Congress; Frederick H. Wagman, Processing Department, Library of Congress.

During the coming year the Committee will study the records of the conference. The conference papers are not available for general distribution.

#### THE CONFERENCE ON SOVIET ECONOMIC GROWTH: CONDITIONS AND PERSPECTIVES

The Conference on Soviet Economic Growth: Conditions and Perspectives was held at Arden House, Harriman, New York, on May 23-25, 1952. This Conference, the first of its kind in this field, was organized under the sponsorship of the Joint ACLS-SSRC Committee on Slavic Studies with the aim of assembling substantive information on Soviet economic growth and as a basis for appraising needs for further research on this important topic.

Some thirty participants attended the Conference from the Russian Institute, Columbia University; the Harvard Russian Research Center; American, California, Cornell, Chicago, Johns Hopkins, Stanford, and Syracuse Universities; Haverford College; Massachusetts Institute of Technology; the Rand Corporation; the U. S. Departments of Agriculture and Commerce; and the Board of Governors of the Federal Reserve System. There were also present observers from a number of government agencies.

All but two members of the Conference were economists, the exceptions being geographers. To this group the subject of Russia's economic growth was of vital interest not only because of its implications regarding military potential but also in connection with the recurring question of the comparative economic efficiency of different social systems and the problems of industrializing backward areas.

Although the Conference was a joint undertaking by the two Councils, the nature of the topic discussed caused humanistic interests to be of secondary importance. Preliminary planning is now underway for a Conference on Russian Intellectual History, a subject which should have a wide humanistic appeal.

Readers of the *Newsletter* are referred to the September issue of the SSRC publication, *Items*, for a detailed report on the Conference on Soviet Economic Growth which was prepared by the Chairman of the Conference, Abram Bergson.

## JOHN HAY FELLOWS

In the spring of 1952 ACLS interest in improved teaching in the humanities was directed toward a hitherto neglected group of teachers when the Council assisted the John Hay Whitney Foundation in launching the new John Hay fellowship program for high school teachers. This program enables established mature public school teachers to spend a year of study in a university community where they will have an opportunity to become acquainted with teachers of the humanities on the college level. It is anticipated that this association will result in an improvement of communications within the humanities and will ultimately lead to better teaching in both high schools and universities. With this end in mind, the Foundation is encouraging recipients of awards to make use of the facilities of the university for their own continuing intellectual growth instead of presenting themselves as candidates for advanced degrees.

The program has been undertaken by the Foundation for a three-year period. During the first year of operation, 1952-1953, applications were considered from public school systems in four "pilot" regions: New York and New Jersey; Kentucky, Tennessee, and Georgia; Colorado, Kansas, and Nebraska; and Washington and Oregon. Each candidate had to be nominated by the Superintendent of Schools of his local school system, by his principal, or by another official designated by the Superintendent. Eligibility was limited to men or women within the ages of 30 to 45, holders of bachelor's degrees from recognized colleges or universities, with at least five years of secondary school teaching experience in history, social studies, languages, literature, arts, or music. The nominee's two most recent years of teaching had to have been in the nominating school system, of which he is considered a permanent staff member. In making the awards special consideration was given to the teacher's potential contribution to his colleagues and students upon return to his teaching post and to the intent of the school system with reference to future use of his services.

Under this program stipends will average \$5,500 each to cover tuition, transportation, and reimbursement for teaching salary not received while on leave without pay. To provide for special programming, the fellowships have been restricted to study at two universities. The institutions selected for the first year are Columbia and Yale. S. Palmer Bovie of the Department of English at Columbia and Theodore Andersson, Associate Professor of French at Yale, will act as special advisors to John Hay Fellows. In addition to the regular program of study to be arranged between the Fellow and the Adviser, there will be bi-weekly meetings of the group at each university with selected members of the faculty and distinguished visitors. Both groups will be brought together occasionally for common discussion, in which the administrative officer of each Fellow's school will be invited to participate at least once a year.

The Administrative Committee of the Division of Humanities of the Foundation which selected the John Hay Fellows for 1952-1953 included the following: Harry J. Carman, Columbia University; William C. DeVane, Yale College; Frederic Ernst, Deputy and Associate Superintendent of Schools, New York City; Charles S. Johnson, Fisk University; Millicent C. McIntosh, Barnard College; Charles E. Odegard, Executive Director, American Council of Learned Societies; and Cyril Woolcock, Principal, Hunter College High School, New York City.

"Pilot" states eligible for participation during the second year will be announced early in October 1952. Inquiries concerning this program should be addressed to the John Hay Whitney Foundation, 30 Rockefeller Plaza, New York 20, New York.

The John Hay Fellows, appointed for the 1952-1953 academic year, are listed below, together with subjects taught, school systems, and locations and university affiliations during the period of their awards.

*For Study at Columbia University*

<i>Name</i>	<i>Subject</i>	<i>School System</i>
Miss Ethel Barton	English	Elizabeth, New Jersey (Battin High School)
Malcolm Blodgett	English	East Orange, New Jersey (East Orange High School)
Maxwell Gates	English, Latin, and French	Ellensburg, Washington (Ellensburg Senior High School)
Robert Gerber	English	Salina, Kansas (Salina High School)
Miss Margaret Leatherberry	English, Latin, and French	Wyandotte County, Kansas (Turner High School)
Miss Edith Elizabeth Lott	Social Studies	Douglas, Georgia (Douglas High School)
Kenneth McPhaden	Art	Vancouver, Washington (Vancouver High School)
Burton Pollin	English	New York City (High School of Music and Art)
Mrs. Evelyn Ross Robinson	Latin and English	Atlanta, Georgia (Booker T. Washington High School)
Isidore Starr	Social Studies	New York City (Brooklyn Technical High School)

*For Study at Yale University*

<i>Name</i>	<i>Subject</i>	<i>School System</i>
Charles A. Brown	Social Studies	York, Nebraska (York High School)
Miss Margaret Clayton	Social Studies	Valley Station, Jefferson County, Kentucky (Valley High School)
Miss Frances Erickson	English	Seattle, Washington (Ballard High School)
Mrs. Minerva Hatcher Johnson	English and Social Studies	Nashville, Tennessee (Pearl High School)
Miss Mariema Miller	Art	Atlanta, Georgia (Murphy High School)
Miss Bessie Ozarin	Social Studies	Buffalo, New York (Grover Cleveland High School)
Frank Martin Rice	English	Omaha, Nebraska (Omaha Central High School)
Paul Wagley	Social Studies	Clover Park, Tacoma, Washington (Clover Park Junior-Senior High School)
H. Gilman Williams	Art	Medina, New York (Medina High School)
Claude Wilson	English	Seattle, Washington (Garfield High School)

## WHITNEY VISITING PROFESSORS

The John Hay Whitney Foundation, sponsor of the John Hay Fellowship Program described elsewhere in this issue of the *Newsletter*, has established a second program of special interest to humanists—the Whitney Visiting Professors in the Humanities. This program had its origin in the recognition by the Foundation that, as a result of mandatory retirement regulations in many universities and colleges, mature scholars with a wealth of experience and wisdom had been forced to leave their own institutions but were still interested in teaching.

As a preliminary step toward making awards for the academic year 1952-1953 the Foundation invited correspondence from presidents of small liberal arts colleges, indicating the field or fields within the humanities in which the services of a Whitney Visiting Professor were sought and the manner



in which the institution proposed to make effective use of the professor. Concurrently, presidents, deans, and faculty members were requested to make recommendations concerning likely candidates who had retired or were about to retire.

The Foundation has assumed responsibility for salaries, and, as part of its role as "host" institution, each college has undertaken to provide housing for the visiting professor. Appointments are made for a single academic year. The following persons were selected by the Administrative Committee, Division of Humanities, of the Foundation to receive awards for 1952-1953:

Miss Cornelia C. Coulter, Professor of Classics at Mt. Holyoke College, South Hadley, Massachusetts, to teach at Hiram College, Hiram, Ohio;

Wilbert T. Ficken, Professor of German and Comparative Literature at Baldwin-Wallace College, Berea, Ohio, to teach at Furman University, Greenville, South Carolina;

Erwin K. Mapes, Professor of Spanish at the State University of Iowa, Iowa City, Iowa, to teach at Kenyon College, Gambier, Ohio;

Wilson P. Shortridge, Professor of History at West Virginia University, Morgantown, West Virginia, to teach at Whitman College, Walla Walla, Washington;

Louis E. Wolferz, Professor of Foreign Languages at Yenching University, Peking, China, to teach at Earlham College, Richmond, Indiana;

Arthur Evans Wood, Professor of Sociology at the University of Michigan, to teach at Wittenberg College, Springfield, Ohio.

The Foundation also has announced plans to maintain a Registry at the Foundation of professors in the humanities who, although retired, still wish to teach. Information from this Registry will be available without cost to presidents of colleges and universities interested in the appointment of a professor retired by another institution. Suggestions for inclusion in this Registry are accepted from administrators or faculty colleagues, rather than from a retiring professor on his own behalf. Communications regarding this program should be addressed to the John Hay Whitney Foundation, 30 Rockefeller Plaza, New York 20, New York.

*Funds and Foundations: Their Policies Past and Present*, by Abraham Flexner with the collaboration of Esther S. Bailey. Pp. xiii, 146. Harper & Brothers. New York. 1952.

REVIEWED BY WALDO G. LELAND  
*Director Emeritus, ACLS*

This is not so much a critical review of Dr. Abraham Flexner's latest discussion of foundations and their policies (in fact it is not a critical review at all) as it is a personal appreciation, or perhaps I should say some personal



observations by one whose contacts with foundations over a period of twenty years were matters of prime importance to the interests which he represented. These interests were those of the humanities and of the organization which was founded on September 19, 1919 to represent American humanistic scholarship in the new International Union of Academies and also to promote humanistic studies in the United States: namely, the American Council of Learned Societies. During its first years the ACLS lived by faith, and also by such works as did not cost anything. In 1924 the Carnegie Corporation, i.e., Dr. Frederick P. Keppel, one of the most "understanding" officers any American foundation ever had, allotted a modest sum to the Council to enable it to make a study of learned societies in the light of their history and accomplishments with a view, no doubt, to throwing light upon their future usefulness. I was then in Paris, in charge of a historical mission of the Carnegie Institution; but I secured leave of absence to undertake this study and to serve at the same time as executive secretary of the Council. This study did not result, as I had intended it should, in a neat volume; but it did result in a series of reports on individual societies, which were communicated to the Carnegie Corporation and with which it professed itself satisfied. A second grant from the Corporation was for a survey of research in the humanities and social sciences, and this was undertaken by the late Frederic A. Ogg who, in his customary manner, turned out a substantial, excellent, and informing volume: *Research in the Humanistic and Social Sciences* (Century Co., 1928).

In 1926 I returned to Paris to resume work there, but before leaving the United States I had drawn up an and had approved by the Executive Committee an application to the General Education Board for a sustaining annual subvention to this Council in an amount of something like \$15,000 or \$17,000 (I have not the exact figures before me).

Here, then, is where Dr. Flexner appears upon the scene. In Paris I had an invitation from him to confer on the Council's application. I went to 19, rue Louis-le-Grand, where the Rockefeller offices then were, and made an acquaintance which has endured through the years as one of my most satisfying and treasured experiences. He asked why the Council applied for a sum which he thought insufficient to enable it to demonstrate its possibilities. I had no answer for that question except that, being accustomed to austerity, we asked only for bare subsistence. He invited me to revise the application—not, he said, to any fantastic amount, but to a more respectable and adequate figure. I found it easy and pleasant to do this, and soon returned with an application for \$25,000 a year for five years. I had little idea then that I was settling my own future; but so it turned out, for, the application being granted, I was invited by the Executive Committee to become the executive officer of the Council. So I cut loose my nearly twenty-five year

old moorings with the Carnegie Institution and on July 1, 1927 started from the ground up with the ACLS.

Meanwhile, Dr. Flexner, who had even then become convinced that the humanities had been forgotten in the thinking of the foundations, proceeded to make glad their overshadowed areas in a number of universities. Thus, in the later 'twenties, just before the depression, the westward sky was brightened for the disciplines to which the ACLS was devoted. Since then the sun has shone and refused to shine in turn.

I realize that I am not leaving myself much space for the discussion of Dr. Flexner's book. His account of the history of the foundations is as revealing, told by one who was a vital part of that history, as it is entertaining. It is a solid contribution to American cultural history. His criticism of foundations for becoming to a certain extent operating agencies, or at least for defining and restricting their grants in much the same way as the federal Bureau of the Budget operates upon the estimates of the executive departments and bureaus, will evoke emphatic "Amens" from the executives of research councils and of universities. His thesis that foundations should enable those of their beneficiaries who have demonstrated their sound judgment, their careful and efficient administrative practices, and their essential usefulness to make their own choices and to decide for themselves what activities are most important and most needed—this thesis would also be enthusiastically approved by responsible executives. Of course, except for purposes of experimentation, beneficiaries of the sort described are the only beneficiaries that foundations should have.

Dr. Flexner's account of Keppel's administration of the Carnegie Corporation is of special interest to me personally, for F.P.K. proved himself a true friend of the humanities, and begging from him was one of the pleasantest duties I had. It was also reasonably profitable. In suggesting that Keppel was over-optimistic in his report of 1938 as to the ability of the arts to shift for themselves, I think that Dr. Flexner is right; but I understood at that time that the trustees of the Carnegie Corporation were far more "optimistic" than Keppel himself and were anxious to get on to something else.

The last chapter of this little book, "The Neglect of the Humanities," notably reinforces the theme that my successor, Dr. Odegard, has so eloquently and persuasively presented to the readers of this organ, and which I also, in my time, proclaimed with all the earnestness of which I was capable. The chapter should be reprinted for the widest possible distribution.

In conclusion I can only express regret that the book does not contain a chapter or more on the experience of the foundations with the research councils. But I hope that Dr. Flexner will soon turn his attention to those relatively recent institutions, for his wise comment could not fail to be helpful and stimulating.

## GOVERNMENT GRANTS UNDER THE FULBRIGHT ACT

In July the Conference Board of Associated Research Councils, Committee on International Exchange of Persons, issued an announcement of university lecturing and advanced research awards for 1953-54 under the Fulbright Act. Nearly three hundred awards are offered in the following countries: Austria, Belgium and Luxembourg, Denmark, Egypt, France, Greece, Iraq, Italy, Japan, Netherlands, Norway, Pakistan, Turkey, the United Kingdom and Colonial Dependencies, and the Union of South Africa.

Both lecturing and research opportunities are listed in a wide variety of subjects. Probably the largest single group of awards, by field, is in American studies. Lecturing awards in American studies are listed for the following countries and institutions:

## AUSTRIA

Universities of Vienna, Graz and Innsbruck. American Language and Literature or American History.

## BELGIUM

University of Liege. American Literature and History.

## DENMARK

Universities of Aarhus and Copenhagen. American Literature.

## EGYPT

Fouad I University. English and American Literature.

Farouk I University. Main currents in American thought.

## FRANCE

Universities of Bordeaux, Grenoble, Dijon and Rennes. American Literature and Civilization.

## GREECE

University of Athens. American Civilization.

## ITALY

Universities of Rome and Pisa, University Institute of Economics and Commerce, Venice. American Literature.

Universities of Bologna and Padua, and Council on American Studies and Istituto Italiano di Pubblicismo. American Language and Literature.

## JAPAN

Kyoto University. Contemporary American Philosophy. American History and Civilization. English and American Literature.

Hiroshima University. English and American Literature.

## NETHERLANDS

University of Leiden. American Literature, and also Modern English Literary History, from 1600 to present.

## NORWAY

University of Oslo. American Literature and History.

## UNITED KINGDOM

University of Sheffield. American scholarship in the field of Renaissance Literature.

University of Aberdeen. American History: War of Independence and Development of the Constitution.

Additional details on these and other awards offered for 1953-54, and application forms, may be obtained from the Conference Board of Associated Research Councils, Committee on International Exchange of Persons, 2101 Constitution Avenue, Washington 25, D. C. Applications must be postmarked no later than October 15, 1952.

## NOTES

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The Greek government has announced that the Ninth Session of the International Congress of Byzantine Studies will convene at Salonika from April 12 to 20, 1953.

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*The Journal of Aesthetics and Art Criticism* has announced the Matchette Foundation Prize in Aesthetics, an award of five hundred dollars to be given for the best article on aesthetics or the philosophy of art by an American author during the academic year 1952-1953. This award is offered by the Franklin J. Matchette Foundation of 20 East 66th Street, New York City, through its Director, William H. Matchette, and its Board of Trustees.

A condition stated by the Foundation is that the article shall be preferably, but not necessarily, based on the Absolute-Relative Theory. This Theory is set forth in a book by the late Franklin J. Matchette, entitled *Outline of a Metaphysics* (108 pages, Philosophical Library, New York, 1949), copies of which contestants may secure from the Foundation. This Foundation was endowed by Franklin J. Matchette for the purpose of furthering studies of the Absolute-Relative Theory and other philosophical studies. Accordingly, it is desirable, but not imperative, that entries submitted should manifest an understanding of the theory. There is no suggestion that they should agree with the theory as set forth by Mr. Matchette or discuss it in detail.

The editorial staff of the *Journal of Aesthetics* is to judge the award. The winning article will be published in the *Journal*. Articles appearing in the *Journal* may run from 3,000 to 20,000 words; the majority are about 6,000 words. No material already published should be submitted. Articles should be clearly typed and double-spaced on bond paper. The Style Sheet of the Modern Language Association is recommended for punctuation, footnotes, etc.

Articles are to be sent to Thomas Munro, Editor of the *Journal of Aesthetics and Art Criticism*, at the Cleveland Museum of Art, Cleveland 6, Ohio. They must arrive by May 1, 1953. Each article should be accompanied by a large, self-addressed envelope with sufficient postage for return.

The Committee on the Language Program of the ACLS will be represented at the Seventh International Congress of Linguists, to be held in London in September 1952, by Charles C. Fries and Hans Kurath, of the University of Michigan, and Bernard Bloch, of Yale University. Ernest Pulgram, also of the University of Michigan, is likewise representing the Committee at the Fourth International Congress of Onomastic Sciences in Uppsala, Sweden, August 18-22, 1952.

## OFFICE NOTES

An erasure on a pencilled draft, indicating indecision regarding the plural of "syllabus," was the occasion for these lines by Kit Berry, a recent addition to the Council's secretarial staff.

## O SYLLABUS, O SYLLABI

*Servitudo Scholastica Grandiflora*

"The Oxford don, with brow so high,  
Pronounces it 'gladioli'",  
And Cambridge, Mass., aspiring higher,  
Builds Babel's tower the heavens nigher.

O syllabus, O syllabi.

O octopus, O octopi.

The antique hybrids still appear,  
With Grecian front and Latin rear,  
Embodied in our English tongue  
By no true graft, but stiffly hung,  
Mere fossils from an ancient lore,  
Which learning with less effort wore,  
And, when it grafted, grafted true,  
And made a hybrid live and new.

O syllabus, O syllabi.

O omnibus, O omnibi??

Yet it has been said by a liberal scholar that "Culture is *forgotten* learning", and by a prophet that "The letter killeth, but the spirit giveth life."

## ACLS COMMITTEE APPOINTMENTS

To obtain expert assistance in furthering particular objectives, the ACLS appoints and maintains a number of committees, the composition and purpose of which are reviewed annually by the Board of Directors. Committees are normally appointed for a term of one year although they may be reappointed. The Board of Directors endeavors to preserve continuity of membership in standing committees and at the same time to secure the assistance of new individuals by a gradual rotation of members.

In its meetings on May 18 and 19, 1952, the Board of Directors voted to continue the following committees until June 30, 1953 with the membership indicated:

## COMMITTEE ON AMERICAN CIVILIZATION

*Chairman:* Henry Nash Smith (American literature), University of Minnesota

*Secretary:* Eric Larrabee, *Harper's Magazine*

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Alexandrov, G. F. *The Pattern of Soviet Democracy*. Current Soviet Thought Series. 1948. Pp. 35. Paper. \$1.00.

Alexandrov, G., ed. *Politicheskii Slovar'*



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